

cover the breast, when they meet English people, but they have not yet

acquired the feeling that it is unseemly to uncover the breast.<sup>1</sup>

Mantegazza

met women on the Nilgherri hills who covered the breast on meeting him,

but did not do so before men of their own race.<sup>2</sup> It is the current idea on

the Malabar coast that no respectable woman should cover the breast.

Lately, those who have traveled and have learned that other people hold the

contrary to be the proper rule feel some shame at the old custom.<sup>3</sup> The

Ainos are rated as displaced and outcast aborigines amongst the Japanese,

An Aino woman refused to wash in order to be treated for a skin disease,

because to wash was against Aino usage.<sup>4</sup> An Aino girl in a mission school

who had a curved spine and was lame refused to allow a European physician

to examine her with a view to diagnosis and treatment.

466. Contrasted standards of decency. The Japanese do not consider

nudity indecent. A Japanese woman pays no heed to the absence of cloth-

ing on workmen. European women in Japan are shocked at it, but them-

selves wear dinner and evening dress which greatly shock Orientals.<sup>5</sup>

Schallmeyer<sup>6</sup> saw Japanese policemen note for punishment watermen who

approached nearer to the wharf than the law allowed before covering the

upper part of the body. The authorities are, therefore, trying to modify the

usage. The Japanese regard daily hot baths as a necessity for everybody.

Therefore bathing is unavoidable, and is put under the same conventionaliza-

tion\* as that which surrounded latrines in the cities of Europe fifty

years ago. Every one is expected to ignore what no one can help. Formerly, at least, the sexes were not separated and bathers might walk to and from the bath in a state of complete preparation for it.<sup>1</sup> Before the "reformation" people of the better classes in Japan went to the theater not at all, or secretly. The plays were coarse and outspoken. Japanese education permitted "both sexes indifferently to speak of everything without the slightest periphrasis, or any respect for persons, even children." Hence situations were described and presented on the stage which we should consider too licentious for toleration, although there were no actresses on the stage. This was not due to laxity of morals, but to the fact that they had no taboos on reality. Yet "nothing appears more immoral to the Japanese than our drama." "They permit no intrigue [on the stage] by which the character of a married woman is compromised."<sup>8</sup> The Europeans and Japanese, in contact with each other, find that it is not possible to infer each other's character from each other's folkways. Hearn says: "The ideas of this people are not our ideas; their sentiments are not our sentiments; their ethical life represents for us regions of thought and emotion yet unexplored, or perhaps long forgotten."<sup>9</sup> The two cases in contrast, however, show the

<sup>1</sup> Schmidt, *Ceylon*, 37. <sup>6</sup>  
Baelz in *Ztsft. für Ethnol.*, XXXIII, 178.

<sup>2</sup> *Gli Amori degli Uomini*, 40. <sup>6</sup>  
*Vererbung und Auslese*, 281.

\* *Madras Gov. Mus.*, II, 198. ?

Humbert, *Japan*, 269.

\* *ZUft. für Ethnol.*, XIV, (181). <sup>8</sup> *Ibid.*, 295, 334.

»Japan\* 13.